THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

'FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

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DISCOURSE BY PRESIDENT WILFORD WOODRUFF,

DELIVERED AT THE GENERAL CONFERENCE, SALT LAKE CITY, SUNDAY, OCTOBER 6, 1889.

THE following passage from the sixty-eighth section of the Doctrine and Covenants was read by President George Q. Cannon:

My servant, Orson Hyde, was called by his ordinance to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land, in the congregation of the wicked, in their synagogues, reasoning with, and expounding all Scriptures unto them.

And behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood, whose mission is appointed unto them to go forth;

And this is an ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost, shall be Scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation:

Behold this is the promise of the Lord unto you, O ye my servants.

President Woodruff then said: I have traveled over one hundred and fifty thousand miles preaching the Gospel to large and small congregations, to Saints and to sinners, and I have never yet seen the day, on arising to my feet, that I have known what I was going to say to the people. And this is the case with the Elders generally in their ministrations. You who have attended the meetings of this Conference perceived that we called upon brethren from the right and left to speak to us; and if you have any discernment you certainly can testify that they spoke by the Spirit and power of God.

I have attended Conferences during my whole life, in company with the Prophet Joseph, Oliver Cowdery, the witnesses of the Book of Mormon, with the first Twelve Apostles, all of whom are in the spirit world, mingling with the Gods; and I have never attended a Conference when I have felt better and been more edified in listening to the remarks of the same number of men, than at this Conference. The Elders have spoken by inspiration,

and they have declared unto us eternal truths. As I said last night at our priesthood meeting, so I would remark here, no man that God ever made, beginning with Father Adam down through the history of the world, that has ever been called to build up the kingdom of God and preach the Gospel, has been able to perform that work only by the power of the Holy Ghost; neither can any man do it to-day. We are all dependent upon the Holy Ghost. And what is the Holy Ghost? The testimony of the Father and the Son. It is one of the Godhead—God the Father, God the Son, and God the Holy Ghost. Will the Holy Ghost deceive any man? It will not. When a man speaks as he is moved upon by the Holy Ghost, it is the spirit of inspiration; it is the word of God; it is the will of God. It cannot lie; it cannot deceive. It leads into all truth, and reveals to man the will of his Maker.

Jesus instructed His disciples to take no thought what they should eat, or what they should drink. They were traveling without purse or scrip, as many of us have done in our time. The Lord knew they would have need of something to eat, and He knew that somebody would be raised up to supply their wants. He also instructed them to take no thought what they should say when having to appear before magistrates and rulers, for the same should be given them the hour it was needed.

This is the condition of the Latter-day Saints. The apostle has said: "He hath chosen the weak things of the world to confound the things which are mighty; * * * and things which are not, to bring to naught things which are." This has been the case in the dealings of God with man of all ages, and it certainly is the case in this our day.

When I look upon the ten thousand faces of Latter-day Saints before me the present time; and when I contemplate what God hath wrought in establishing this people in the midst of these mountain valleys; and when I bring myself face to face with the wonderful age we live in, and sense the mighty responsibilities that rest upon us, as watchmen upon the walls of Zion, and as watchmen to this generation — when I contemplate these things, if any man under heaven feels his weakness, it is Wilford Woodruff. And in saying this of myself, I know I am expressing the feelings of my brethren associated with me in reference to themselves, as Counselors, as well as the sentiments of the Twelve respecting themselves, and those of every Elder of Israel who appreciates his calling in Christ Jesus.

We have been called from the plow, the plane and the anvil, and the various avocations of life; and without preparation the Elders of this Church are sent forth, by command of Almighty God, to preach to and warn the nations of the earth. Joseph Smith has been referred to by some of the speakers, and their testimony of him is true. A greater prophet than he, excepting Jesus Christ, I do not believe ever lived. In saying this I give it as my own personal views. I don't believe God ever raised up a greater prophet, save Jesus himself. The dispensation he was called to usher in is the greatest ever given to man; and it required just such a man to stand at the head of it—a man who was true to God and his brethren; who was a seer and revelator, and whose faith in God was such that he never wavered or doubted, but persevered himself and encouraged others to move forward in the great work before them. The world called him illiterate and ignorant. However they might regard him, our testimony of him is that he was taught of God Himself and the angels who visited him; and that he fulfilled certain revelations and predictions referring to this age, as contained in the Bible and other records of Divine truth. And, as has been stated during this Conference, he brought forth the Book of Mormon—the stick of Joseph in the hand of Ephraim—in fulfilment of the testimony of Isaiah, translating that record through the Urim and Thummin, thereby revealing to us the history of the early inhabitants of this continent. That book informs us that two distinct nations inhabited the land, the founders of both of which were brought here by the power of God from the eastern continent, the

first, known afterwards as the Jaredites, tracing their origin to the tower of Babel. They flourished and became a mighty people; but they turned from the right way of the Lord, and when they had ripened in iniquity they, like other nations of the earth, were finally destroyed by the judgments of God. The other nation was known as Nephites and Lamanites, being named after the sons of Lehi, the head of the family who, by the command of God, left their native land, Jerusalem, four hundred years before Christ, and traveled by land, and in ships of their own construction, crossed the great waters, and came to this land. They dwelt here for hundreds of years, and also became a great and mighty people, an outline of whose history is recorded in that book. The interesting mission of the Savior to the people of this continent is also recorded here; the establishing of the Church among the believing Nephites, and their labor in the work of perfection. And I may say the remains of some of the cities built by these peoples have been discovered and written about by such men as Stephens and Catherwood and others; and doubtless much remains yet to come to light in the corroboration of the testimony of this divine record. The Prophet Joseph not only performed this work but organized the Church with prophets and apostles, elders, priests, teachers, and deacons, as it was organized in the days of Jesus and His Apostles. And there is a feature connected with the Church as it exists to-day that is peculiar from all other dispensations that we have any account of; that is, nearly the whole body of its male members have received some portion of the Priesthood, until we have to-day in these mountains some twenty thousand men bearing either the Priesthood after the order of Aaron or Melchisedek. There is a reason for this. There never has been a time in all the dispensations of God to man, when there has been so much need for the labors of the servants of God as in this our day; and the Lord, therefore, has called a great number of men to bear the Priesthood, and directed them to go unto all nations, tongues and peoples, as He showed John the Revelator He would do in the last days, as recorded in the 14th chapter of the book of Revelations. And in fulfilment thereof we have not only gone forth to the nations proclaiming this Gospel revealed to man by the angel of God, but in further obedience to the divine command, have come out from Babylon, until we number some two hundred thousand gathered here. And by what power have we come here? And why did you leave the States of this nation, England, Scotland, Ireland, Wales, Norway, Sweden, Denmark, Austria, Germany and other nations? You heard the Elders. They told you they had been sent by God and that they had the fulness of the Gospel to offer to man, and they explained to you the principles thereof. They told you there was but one Gospel, and that God had never revealed but the one, the Gospel that Paul referred to when he said, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." You believed and obeyed, and gathered with the Saints. And what was it these Elders taught you? It was that you must have faith in Jesus Christ, the Son of God; that you must repent of your sins and be baptized by immersion for remission of the same, and then have hands laid upon your head for the reception of the Holy Ghost. And this Comforter, this Holy Spirit, you received, and it bore witness unto you that you had indeed been initiated into the Church of Christ. And if I were to call upon this congregation of Latter-day Saints to-day, and ask every man and woman who thus heard and obeyed, and who did receive this testimony for themselves, to rise to their feet, how many do you think would remain seated? Not many, if any. The fact that you are thus gathered here, and that you have these many years remained faithful to the cause you espoused, is evidence that you did receive and are still in possession of this testimony. And I would say, if there are present to-day any strangers who are not acquainted with the principles of our religion, let them gaze upon this

congregation of over ten thousand faces; let them travel through the settlements of the Saints north and south, and contemplate the work that has been accomplished in redeeming the earth and making it habitable, and then let them ask themselves the question, are not these people in earnest? Are they not sincere? Are they deceivers, these missionary Elders who have been the means of inducing the people of all lands to thus settle and make their homes in these valleys? Do you believe in their works and their mission? You say no. But let me tell you, there is not an honest man upon the face of the earth acquainted with the history of the Latter-day Saints that can say this at heart. And I testify to you, as I would to the whole world had I the power to do so, that God has set His hand to fulfil the word of the Lord as given in the Bible, the book of all books the Christian world profess to believe in; the revelations of St. John, the predictions of Isaiah, Ezekiel, Jeremiah, Joel, Micah, and others contained within its sacred lids, who spoke of the great work of the last days; and I testify that the day has come which Daniel saw, the day referred to by him in his interpretation of Nebuchnezzar's dream, when the God of heaven should set up a kingdon which should never be destroyed.

(TO BE CONTINUED).

PRESIDENT WOODRUFF STATES THE FACTS.

CHICAGO, Nov. 23.—In response to a telegram from the Associated Press asking a statement concerning the present investigation in Salt Lake City, President Woodruff, of the Mormon church, sends a dispatch, in which he says: "This is the periodical Mormon sensation which we are accustomed to expect in November. Congress meets in December and it is presumed that the usual efforts will be made to secure legislation against the Mormons. In addition, we are on the eve of an important municipal election here, which the anti-Mormons hope to carry by preventing the naturalization of Mormons. There is absolutely nothing in the Mormons religion inconsistent with the most patriotic devotion to the government of the United States. Revelation and the commandments of the church requires that the constitution and the laws of the land be upheld. It is also part of our belief that the time will come when the country will be distracted and general lawlessness prevail. Then the Mormon people will step forward and take an active part in rescuing the nation from ruin.

"In regard to the claim that the priesthood, or chief authorities of the church, assert the right to control the Mormon people in all things temporal, including political affairs, I would say I am the head of the church, and I do not make any such claim. It would be impossible to exercise it if I did.

"The charge of undue interference in elections is absurd, as the balloting is strictly secret and all management of the elections, in the smallest details, is in the hands of the United States government appointees.

"That the Mormons are united politically is largely due to their being constantly and vindictively assailed by the small minority who seek to control the majority. A good deal is made of a form of prayer based upon two verses in the sixth chapter of Revelations of St. John in the New Testament. It relates to praying that God might avenge the blood of the prophets. An attempt has been made to connect this with avenging the death of Joseph and Hyrum Smith. It can have no such application, as the endowment was given long before the death of Joseph and Hyrum Smith and has not been changed. These men were murdered by a local mob disguised.

"Concerning the cry about blood atonement, there is this foundation

for it; our religious faith is a belief in the atoning blood of Christ. We believe in the Scripture doctrine. 'Whoso sheddeth man's blood, by man shall his blood be shed.' We also believe that all executions for murder shall be under the law of the land and and by its officers only. The statements of apostate Mormon witnesses that the endowment ceremonies involve the death penalty upon those who leave the church and disobey the priesthood are simply untrue. Mormons on the witness stand have a right to decline to disclose the innocent formula of the endowment just as Masons have a right to refuse to disclose Masonic rituals."

FABRICATORS AND DISTORTERS.

THE strong anti-"Mormon" tone of a large number of the public journals throughout the country, shows that a decree of success has attended the efforts of the enemies of liberty in this Territory who are seeking to bring the majority of the citizens of Utah down into the slough of political slavery. In order to operate the conspiracy it has been necessary, as usual, for the plotters to screen themselves behind "the refuge of lies." Hence the investigation begun and conducted by the "Liberal" party in the Third District Court. The wires have been used as an auxiliary to spread throughout the country stupendous fabrications, interwoven with distorted facts about "Mormon" disloyalty. A good many newspapers are recieving these tremendous statements as being true as gospel, and are commenting accordingly. Public prejudice is thus created and Congress prepared for the usual clamor for more special legislation against the majority of the people of this fair Territory. The plot is, indeed, most infamous, and the labor of stemming the torrent of falsehood under which it is carried is a task of mammoth proportions.

It will be seen by the dispatches that President Woodruff has expressed himself on the situation, and in the opening paragraph strikes the key note of the whole conspiracy. The entire agitation is political, a part of the proceedings being designed for home consumption and the remainder for Congress.

The most beneficent phases of the Church are twisted into the appearance of obstructions of the law of the land. The system established among the Saints for the settlement of difficulties among themselves has frequently been commented upon by non-"Mormons" with admiration, as by its operations disputes without number have been amicably settled without expense to the principals. It is a simple process of arbitration, in which the arbitrators receive no remuneration, performing their duties as a labor of love. Among the chief functions of Bishops' Courts and High Councils is the preservation of peace among the people, as well as to enable them to avoid litigation, which is frequently ruinous, and always perplexing to one or other, if not all, of the principals. The only penalty imposed by these courts is disfellowship or excommunication. Although the right of the people to settle their own differences cannot be constitutionally questioned, an effort has been made, during the investigation instituted by the "Liberal" bosses in the Third District Court, to show that the Church, by inculcating this excellent feature, is engaged in obstructing the laws. The insinuation is absolutely absurd on its face, but this does not deter active, unscrupulous politican from distorting it into an evidence of disloyalty.

The "Liberal" prosecutors have sought to make it appear that the Church has obstructed the operation of the laws because the people acted in concert in testing statutes they believed to be unconstitutional in some of their bearings and which were outrageously administered. This obstructive aspect is sought to be given to a defense fund that was created by donation. The laws in point and their administration were of such a character that testing their merits in

the superior courts was necessarily expensive and could not well be met by private individuals placed in jeopardy. By what right does anyone find fault with the friends of those assailed for aiding them under the circumstances?

Doubtless it would have suited Mr. Dickson, the gentleman who, the other day, placed this obstructive construction on the defense fund, for the victims of his segregation theory to have remained in prison instead of being liberated from their illegal incarceration by a decree of the Supreme Court of the United States. The defense fund was used not to defeat the law, but to test it, and to legally smash the extra-judicial infamies practiced under it. The "Liberal" bosses can make what they please out of the defense fund point. A showing can be made on the other side and we have the facts to enable us to present it in its true light should necessity demand.—*Deseret News.*

THE LATE DR. McCUNE.

THE following concerning the late Dr. McCune, of Nephi, Juab County, who died on Oct. 27, 1889, in his 79th year, comes with a request for publication. It ought to have been forwarded earlier.

Elder Matthew McCune was born in Douglas, Isle of Man, July 23, 1811, but was reared and educated in Paisley, Scotland. At the age of 24 he married Miss Sarah E. C. Scott, of London, and immediately thereafter enlisted in the East India Company's service, and was sent to India, where he faithfully served his country in various campaigns in Asia. His last campaign in the Burmese empire was of four years' duration. Already, 1851, had he embraced the Gospel at the hands of Elder Joseph Richards; and while in Burmah, as commandant of the Ordnance Department, he was fighting the enemy by day, and was no less assiduous in preaching the Gospel at night, converting and baptizing many of his comrades in arms.

Elder McCune left India December, 1856; arrived in Utah September, 1857, and located at Farmington; but, during "the move," changed his residence to Nephi, Juab County, where he resided until his death. He filled two missions to Great Britain. After his return, in 1864, from his first mission, he was chosen a member of the High Council of Juab Stake, which position he has faithfully filled. He lived, as he died, a faithful Latter-day Saint, respected and now mourned by all who have known his integrity, his kindly hand or faithful counsel. He leaves behind him a wife, eight sons, two daughters, twenty-three grandchildren, and three great-grandchildren, in all a living posterity of thirty-seven to mourn his departure. Before breathing his last, like the patriarchs of old, he summoned to his death-bed his numerous family, bestowing on each his blessing, and upon all his counsel, bearing a final powerful testimony to the truth of the Gospel.—*Deseret News.*

FACTS AND EVENTS.

The influenza epidemic has spread from Russia to Vienna, Berlin and Copenhagen.

A severe snowstorm broke over North Wales on the morning of the 11th inst. covering the ground to a considerable depth.

The report that the Madhi is sending a large force of dervishes to invade the frontier is confirmed by refugees who have arrived in Egypt from the South.

Snow fell in London and the south of England on the 7th inst. The snow was so heavy as to cause delay to some of the trains proceeding North from London.

At Lockport, in the State of New York, Messrs. Saxon and Thompson's flour mill was burned down on the 9th inst., the loss being estimated at $250,000. The Grand Hotel Suisse at Amsterdam was entirely destroyed by fire on the same day.

The rebels in South Formosa have repulsed an attack of the Chinese troops, of whom 300 have been killed. A report has also been transmitted that a Chinese mob has attacked the Methodist mission chapels at Nankang, totally wrecking the buildings.

While Liverpool on the 7th inst. was enjoying bright sunshine and genial spring-like weather, telegrams announced great snowstorms in various parts of the country. The delivery of mails from the south in Liverpool was somewhat delayed in consequence of the late arrival of the trains.

A disastrous fire in Union-square, New York City, on the 9th inst. burned out Messrs. Dempsey and Carroll, the well-known fashionable engravers. The structure which was destroyed was known as the Maillard-building, and it involves the loss of about $300,000 and severe injuries to half-a-dozen firemen.

Violent shocks of earthquake, accompanied by loud subterranean rumblings, were felt in Servia on Sunday afternoon, the 8th inst., at Kraguljevatz, Jagodina, and Kupsia. The disturbance generally traveled from east to west, but some of the shocks moved from north to south. It is reported that meteors fell in several places, but without any loud detonation.

An extraordinary snowstorm is reported from Haslingden district. Beginning within the boundary of Accrington, and extending to Rawtenstall, there was on Saturday, the 7th, a heavy fall of snow, which covered the ground to the depth of six inches, and was so thick that it had to be cut before the trams could run. In Accrington town, however, the weather was quite warm.—*Liverpool Post.*

CASSEL, Nov. 11th.—Snow has been falling since yesterday in unusual quantities in Central Germany, especially in Thuringia and the Rhine provinces, causing interruption of the railway traffic. The local railway here and the steam tramway have not been working all day. Telegrams from Frankport, Mayence, and other towns report similar blocks, which, however, have to-day been removed.

A terrible conflagration occurred on the 8th inst., at the Carriers' Dock, Liverpool, resulting in the destruction of the Manchester Ship Canal warehouse. The damage is estimated at £40,000. Another destructive fire occurred on the same day, at Mossley-hill, resulting in the destruction of Carnatic Hall—a valuable mansion. A fireman was seriously injured during the latter conflagration.

NEW YORK, Nov. 11th.—A fatal panic occurred yesterday evening, at the Opera House at Johnstown, Pennsylvania. During a performance of "Uncle Tom's Cabin" a false alarm of fire was raised, and the entire audience—600 in number—made a rush for the narrow exists. A large number of persons were seeking admission, and the outgoing and incoming crowds came into collision, so that the doorways and passages were completely blocked. Twelve persons were crushed to death, and seventy-five other injured, many fatally. Several ladies are missing. The building, which is small, was crowded, the audience being composed for the most part of women and children. The theatre had long been regarded as a death trap, and was condemned twelve years ago, but was recently reopened in the place of one swept away by the disastrous flood in June last. It was subsequently ascertained that the alarm was given by someone outside the building near the close of the performance.—Later despatches from Johnstown give the number of deaths at fifteen. There were 800 people in the audience, and the crush on the staircase and the trampling of the unfortunates under foot is described as an awful scene.

The want of method and habit in early life is answerable for many evils to manhood The youth accustomed to regular and industrious employment will seldom lose such habit in after-life, while those who have been suffered to pass a desultory childhood will require extra fortitude and strength of character to become persevering, energetic, and industrious in later years.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 16, 1889.

THE SABBATH DAY.

[CONTINUED FROM PAGE 779.]

OTHER ways in which the Sabbath may be profaned are pointed out in a portion of Scripture which reads thus:

"In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy (Neh. xiii, 15—22).

The prohibitions mentioned in this Scripture embrace all manner of business transactions which are entered into for the purpose of making gain. According to the requirements of the ancient law, even the food markets had to be closed on the Sabbath day. This in Christian countries would, at the present time, seem a great hardship; but it was a regulation which naturally grew out of the observance of the commandment to provide the seventh day's food on the sixth day. To some who are accustomed to modern ways and practices, the regulations of the Almighty respecting the Sabbath may seem, from what has been said already, quite strict; but a passage from the writings of the Prophet Isaiah shows us that they take cognizance of a far wider field

than any yet noticed. He says: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. lviii, 13, 14).

To observe the Sabbath day properly, according to this Scripture, it is necessary:—1st. That men shall not endeavor to gratify themselves by seeking their own pleasure; they must on that day refrain from engaging in many enjoyments or amusements which, on other days, may be perfectly innocent. The Sabbath is a holy day, not a holiday. 2nd. That they do not walk in their own way; they must not continue to pursue, on that day, the ordinary avocations of life. 3rd. That they do not speak their own words; their conversation must be serious, and as is befitting a day of holiness. This will exclude conversations on ordinary subjects of gossip, horse racing, football matches, theatres, and a multitude of other things that minister no profit to the speaker or hearer. 4th. That they esteem the day honorable and holy unto the Lord; and manifest their reverence by sanctifying it in their acts and conversation. 5th. That they, on that day, specially honor God by waiting upon Him at the times of public worship, and by meditating upon His word, etc.

It may be looked upon as quite Puritanical in these times to speak of the necessity of keeping the Lord's day in the manner which has been thus pointed out; but we have no hesitancy in saying that until the people do return to the ancient practice of sanctifying the Sabbath they never shall "ride upon the high places of the earth, nor be fed with the heritage of Jacob their father."

The sin of desecrating the Sabbath was, according to the law of Moses, punishable with death, as we learn from the following passages:

And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. xxxi, 12—17).

The gravity of the sin of Sabbath breaking may readily be understood from the penalty which was to be inflicted upon the guilty. It was a capital one, and it would be well for us to observe that the regulations which the Almighty has made respecting it, are to be observed throughout all the generations of Israel. It is a "perpetual covenant" between God "and the children of Israel forever." As the covenant is perpetual, so also must be the penalty that follows its violation, and though this is not now inflicted, we

may be sure that an equivalent must be endured, at some period of our existence. What that equivalent, in some cases at least is, the prophet makes quite evident, saying:

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them: they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live (Ezek. xx, 10—25).

[TO BE CONTINUED.]

ABOUT UTAH AFFAIRS.—We publish this week some statements by President Woodruff, and also an editorial from the *Deseret News*, bearing upon the present situation of affairs in Utah. In order that our readers may better understand the case, we will make a few brief explanations. A short time ago John Moore, a member of the Church, applied to the proper court for naturalization according to the laws of the United States. The *il*-"Liberal" party, which represents the anti-"Mormon" elements and disaffected "Mormons," is striving hard to obtain control of the municipal government of Salt Lake City at the approaching election which occurs in February; and in order to further their ends, the so-called "Liberals" are resorting to every species of tactics known to political chicanery. Moore's application for citizenship was contested on the ground that "Mormonism" as a system is criminal and hostile to the government of the United States.

As illustrating the flimsy character of the evidence upon which the *il*-"Liberal" party is bolstering up its cause, we cite the testimony given by a man named Wardell, who deposed that in 1862, at a place about twenty miles

west of Green River in Utah, an apostate named Green, who was traveling with quite a large company, was murdered. An effort was made before the court to show that the alleged killing of Green was in line with the teachings which are given in the "Mormon" Temples. Wardell's own children, however, flatly contradicted the evidence given by their father, nor could any other one who was in the train at the time of the alleged murder be produced who knew anything of the affair, because there was no man murdered. Again, it was claimed that every Elder who took upon himself the Temple obligations, had entered into a solemn compact to attempt the overthrow of the U. S. government. In rebuttal, the sworn evidence of Apostles and Elders of the Church, who are perfectly familiar with the Temple work, was introduced, showing that nothing of the kind was ever proposed; but on the contrary, the Temple instructions are all pure and good, apostates even testifying to the same facts; but notwithstanding this, the press of the country is apparently trying to rouse the anti-"Mormon" feelings to the highest tension, doubtless, as is pointed out by President Woodruff, with a view to secure additional Congressional legislation this winter against the "Mormons."

The power which is manifesting itself in these proceedings is the same power of Anti-Christ that has waged war against the Church of the Lamb from the time when communication between the heavens and the earth was again opened in these last days; or from the time the boy-prophet, Joseph Smith, was called of God to usher in the dispensation of the fulness of times by the organization of the Church of God upon the earth with apostles and prophets, that the Gospel of the kingdom of God might be preached by authority, that the Saints might be gathered and a people prepared from among all nations for the second coming of our Lord Jesus Christ.

"Mormonism," as it is called, is all that it pretends to be, and the whole world will most assuredly know this fact sooner or later. The Elders of the Church of Jesus Christ of Latter-day Saints have been testifying to the world, for over half a century, that the Gospel of Jesus Christ with all its gifts, powers and blessings has been restored to the earth; and they call upon the people everywhere to repent and be baptized according to the commandments of God. They promise the gift of the Holy Ghost to all those who go forth with a broken heart and a contrite spirit and obey the Gospel requirements. They declare also that all who thus yield obedience shall have a knowledge of the truth of the mighty work of God which He is now rolling forth. Thousands have put this matter to a practical test, and have found the representations of the Elders are true. They know this work is of God and that it shall stand for ever. The man who fights against it is fighting against God, and it would be far better for him were he cast into the depth of the sea with a millstone hanged about his neck.

Scottish Mission.—A Conference of the Scottish Mission will be held in the Nelson Hall, 89, Ingram Street, Glasgow, on Sunday, December 29, 1889. Meetings to commence at 11 a.m., and 2 and 6.30 p.m. A priesthood meeting will be held on the previous Saturday evening at 8 p.m., at 159 Mathieson Street, Glasgow (S.S.) President Teasdale is expected to attend.

CORRESPONDENCE.

Logan, Utah, Nov. 22, 1889.
President George Teasdale.

Dear Brother,—I can say that the company of Saints just arrived had a most happy journey through the "States," and we were well treated by railroad officials. No accident occurred, and all reached their destination in safety, feeling very thankful to the Lord for the many blessings bestowed upon them.

I will hereby return my thanks for the confidence placed in me, manifested in my selection to preside over this company of Saints. I have, in connection with the brethren, as faithfully as I could, carried out the counsels given to us in Liverpool, and we have felt that the Lord has blessed us in our efforts to discharge our duties. As we have reached our destination we consider ourselves released, and our hearts are grateful to our God for His preserving care over us, and His name shall have the honor and glory for ever.

With kind regards, I remain your humble brother in the Gospel of Christ, A. L. SKANCHY.

Ogden, Nov. 24, 1889.
President George Teasdale.

Dear Brother,—It gives me great pleasure to be abe to write you from the above address, informing you of my safe arrival and of the health of my family and self.

Although joy fills my bosom beyond expression for the merciful kindness of our heavenly Father, yet many of the pleasures of associations with friends and loved ones have been marred by the death of my brother, George Alma Whitaker, which occurred at Centerville on the 22nd inst. While perfectly satisfied with the condition of the departed one, it grieves me much to see the effects of this sad blow undermining the health of my beloved mother, who but a few short years since was compelled to part in like manner with her husband. The boy being 14 years of age, and of an exceptionally kind and loving nature, was a great help and comfort. The timely instructions and words of consolation delivered by Elders John Morgan and B. H. Roberts at the funeral services were attentively listened to, and contributed much towards healing the wounded hearts of the bereaved.

After our departure from Liverpool on the 26th of October, we had a very pleasant run to Queenstown, where your kind letter and a copy of the STAR overtook me. The letter I appreciated very much, and the STAR was enjoyed by the Elders and many intelligent passengers on board the *Wyoming*. It was the means of opening up for conversation many subjects of a religious character, interesting to ourselves and to those who listened to our explanation of "Mormon" character and belief, and of what the Gospel has done and will do for those who accept and live its principles.

At New York I parted company with the Saints and Elders, taking another route, having for my traveling companions Mr. and Mrs. Milner, who were returning from a visit to Europe. We traveled from New York City *via* the New York, Ontario, and Western Railway. Our route lay along the shores of Lake Ontario, and gave us an opportunity of getting a glimpse of the great Niagara Falls as we crossed the suspension bridge. From this point we traveled by the Grand Trunk Railroad until our arrival in Chicago, where we changed to the Chicago and Alton, which, being provided with Pulman vestibuled trains, furnished with reclining chairs, afforded us great comfort during our run to Kansas City. This line runs through the "Center Stake," or Jackson County, and the town of Independence, so interesting to Latter-day Saints on account of past history and future hopes which connect this consecrated spot with our people. From Kansas City we traveled by the Santa Fe route to Pueblo, thence to Salt Lake City by the Denver and Rio Grande Railroad. As we passed through those mighty gorges, viewing the effects of former upheavals of nature, I found the words of Tell very appropriate to my condition:

Ye crags and peaks,
I am with ye once again.

After receiving my call from President Wilford Woodruff in October, 1887, and accomplishing the journey to Liverpool, I was much surprised to know that you had deemed it wise that I should labor in Scotland, to which place I immediately repaired after receiving my appointment, landing in Glasgow December 2, 1887. I remained in that begrimmed city, laboring in company with Elder J. T. Thorn, until Feb. 9, 1888, when I was sent to labor with Elder James M. Flake in Fifeshire. We procured lodgings from Brother John Barker, in the village of Crossford, paying about 16s per week for the same. While remaining in this locality we tracted the surrounding towns and villages, endeavoring in each to procure houses for the purpose of inviting the people to listen to our explanation of the Gospel; but in every instance we were refused. April 24, 1888, we removed our lodgings to the Commercial Hotel, Dumfermline, where we had secured rooms for £1 per month. The members of the Church not being in a condition to provide rooms for us, made this hotel rental necessary. Our expenses, however, were less in this city (Dunfermline) than previously. We also succeeded in keeping open a hall each Sunday, and continually endeavored to induce the people to attend, but we received very little encouragement.

May 7, 1888, we held our first open-air meeting on the Park ground, and continued holding forth in this place until my removal to Edinburgh, May 24th, where I labored until September, 1888, in connection with John Hays. Much of interest and many valuable lessons accompanied my humble endeavors in this city. The pride of the people has grown to vanity over their educational facilities, and their charity has proportionately lessened. Here is located the great ministerial factory where candidates are licensed by the score to enter into the vocation of "merchandizing the souls of men." Here, as in all other parts of Scotland, the servants of God must not only preach the Gospel without price, but are compelled, Paul-like, to hire their own house and provide their own goods while sojourning and proclaiming the pure doctrine of Christ in this the headquarters of Christendom (!).

September 14th, I succeeded Robert Davidson as President of the Scottish Mission, he having been released to return home. While receiving instructions before leaving home, in relation to missionary work, I took particular notice of a wish expressed by one of our instructors, viz.,—"When you young men arrive in your fields of labor, I hope your money will have exhausted. You will do more good." This may apply in some cases, and it might have done so in mine had I sufficient faith; but my two years' experiences have taught me that material for making Latter-day Saints is almost as scarce as charity in Scotland. We have evidence surrounding us in these valleys that once God had a people prepared to receive His servants. This class of people, however, has gathered, and the blood of Israel now in foreign lands seems blinded by priestcraft and superstition. It appears that a change of circumstances must occur to awaken them from their deep sleep.

In the latter part of my mission I determined to make special effort to find some who were praying anxiously and sincerely for a visit from a messenger sent by God. I found Elder E. G. Gowans willing to accompany me in the undertaking. We had a remarkable experience that will not soon be forgotten by either of us. From Glasgow we walked as far north as Aberdeen, distributing tracts by the way, and endeavoring to get among the people and teach them the Gospel by their firesides. In this we were foiled, all seeming loth to admit strangers, and especially "Mormons," whom they have been warned against and educated to fear. The distance walked was about 200 miles, the last 55 without food. At Edinburgh, Dundee, and Aberdeen we were cared for by the Elders who are there located; and at Arbroath by an aunt of Brother Gowan.

The indifference and coolness of the people have in no way weakened my testimony. By compelling me to

rely entirely for guidance and protection upon my eternal Father, I have become better acquainted with Him and the workings of His Spirit, and I know that He does live and has a watchful care over His servants traveling among the people of a wicked world. I can further testify that the Gospel has become plainer to my mind, and I have learned to love it dearer than ever before, knowing it to be of God with power to save all who live its principles. I have also learned to love the Prophet that God has sent in this last dispensation to assist in the redemption of a fallen world. I reverence and respect the integrity and courage which Joseph Smith displayed in filling his mission. He was a man sent by God, and I know it. My highest ambition is to live in such a manner that I may be worthy to clasp his hand and continue to assist in this glorious work under the leadership of Jesus Christ, our Lord and Savior.

I appreciate the liberality shown me by the Scottish press in publishing a few communications I have made with a view to contradict false stories which continue in circulation concerning us. I firmly believe that with more means at the command of Traveling Elders, they could better succeed in getting our true position before the reading public.

Ever praying that God will bless you and all at "42."—I am ever your brother, S. T. WHITAKER.

UTAH NEWS.

(Summarized from Territorial Papers.)

The metting-house at Spanish Fork narrowly escaped being burned to the ground on the 21st ult.

The Union Pacific R.R. Company have decided to extend the Utah Central R.R. through to California. The contract for grading the road from Milford to Pioche has already been awarded, and work has commenced.

Quite a lively time has been going on for some time past in real estate circles in Provo City. Property that last year was being offerred for $40 per foot frontage, was bought recently by Mr. Wm. Probert, real estate agent, for $100 per foot. A Pueblo agency is now starting into the business, and parties even go from Logan and Salt Lake City to handle property there. The county recorder says the transfers of real estate made in his office are very large.

CEDAR FORT, Utah, Nov. 21.—[Special correspondence of the *Deseret News.*]—The inhabitatants of this little settlement are having a very serious time this fall. Almost every family has been afflicted with malarial fever. Quite a number of children are now very ill with the malady. Four deaths have occurred within the last few weeks and other patients are very low. Crops were almost a failure caused by drouth. Only 700 bushels of small grain was threshed—the average yield has been from 15,000 to 20,000 bushels of grain. The hay and potato crops were correspondingly meagre. Altogether the good people of Cedar Fort are undergoing quite a series of ills.

The committee of the Utah Sugar Company reported their recommendations recently by the board of directors. Their report was received and their recommendations were adopted. It was unanimously determined to proceed forthwith with the erection of a factory. The report reads in part as follows: "Your committee to whom you have delegated the responsibility of recom-

mending whether or not the production and manufacture of sugar is feasible and practicable and can be made profitable in Utah, and of selecting a site for the location of a factory, respectfully report that for the reason herewith set forth, we consider the industry entirely feasible and practicable, and we have no hesitation in recommending it as a worthy enterprise and a reasonably profitable investment. The many partial, and in some instances, entire failures of home industries which have occurred amongst us, and the comparatively large amount of money required to establish this enterprise, have occasioned a very close and searching investigation and careful weighing of possibilities for and against its success, and the possible contingencies which have been so freely brought forward as apparently insurmountable difficulties have caused a very healthy ventilation of the subject, which, however, has only resulted in showing its strength and its palpable advantages."

CALGARY, N. W. T., Nov. 19th.—There is considerable excitement among the authorities at Lithbridge and Fort McLeod over the visit to the territory of a large party of Mormons from Salt Lake City. The party includes President Woodruff, of the Mormon church; George Q. Cannon, late delegate of Congress from Utah; Brigham Young, jr., and Bishop Smith, a nephew of the Mormon prophet, Joseph Smith. Their unexpected visit is for the purpose of inspecting the working of the Mormon colony near Fort McLeod and to make arrangements for providing homes for several thousand Latter-day Saints, some of whom are now *en route* from Europe. President Woodruff says that owing to the prosecution of the Mormons by the United States authorites in Arizona and Utah, it had been decided to make a partial change of base and that next spring thousands of Mormons now residing in Utah and Arizona will remove to the Northwest territory. Colonies will be established at Abbinaboine and Alberta under the jurisdiction of Fort McLeod, where all the doctrines of the Mormon faith, including polygamy, will be taught and practised. The colony at Fort McLeod is under the superintendency of a former member of the British Columbia legislature who resigned his seat in that body to become a Mormon bishop. The government authorities at Ottawa, as well as the governor royal and his advisory council, are severely criticised by the masses and classes of the northwest for their failure to prevent the spread of the evils growing out of the open practice of polygamy at the first McLeod colony. Protests were to-day forwarded to Ottawa and Regina against the proposed establishment of more colonies, and if measures are not adopted at once by the authorities to head off the movement, the people will take the matter in their own hands.—[The foregoing despatch is given to our readers simply because it serves to illustrate the unreliability of reports concerningthe "Mormons" and their affairs. President Woodruff visited the Saints in Canada just as he visits others in other places, and for like purposes, that is, to preach the gospel to them, inquire into their prosperity, and give any counsel needed. His visit has no such significance as the despatch alleges. It appears to have been written by some rabid anti-Mormon in the usual sensational style to please a class of people who, like himself, love a lie.—ED.]

It is not the people who shine in society, but the people who brighten up the "back-parlor"—not the people who are charming when they are out, but the people who are charming when they are in—that are good to live with.